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Methodism displayed, K

A N D

ENTHUSIASM detected;

Intended as an

ANTIDOTE against, and a PRESERVATIVE
from the delusive Principles and unscriptural
Doctrines of a Modern Set of SEDUCING
PREACHERS:

A N D

As a Defence of our Regular and Orthodox CLERGY,
from their Unjust Reflections.

Addressed to the Rev. Mr. ROMAINE, the Rev.
Mr. JONES, &c.

Hold fast the Form of sound Words. 2 Tim. i. 13.

*Be no more tossed to and fro, and carried about with every Wind of
Doctrine, by the Sleight of Men, and cunning Craftiness whereby
they lie in wait to deceive. EPH. iv. 14.*

*Believe not every Spirit.—Many false Prophets are gone out into the
World. JOHN iv. 1.*

The FIFTH EDITION ENLARGED.

L O N D O N:

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I T being presumed, this short Address is calculated to preserve the Well-meaning and Unwary from being misled and deluded; therefore such of the Clergy, &c. who are inclined to give them away, may have them at 4s. 6d. per Dozen.

PRO BONO PUBLICO.





Methodism displayed,

A N D

Enthusiasm Detected, &c.

CHRISTIANITY is a pure, perfect, rational, consistent System; it is a Revelation worthy the God of Truth and Wisdom to dispence; its Doctrines have a direct Tendency to moralize the Powers and Faculties, and to enoble and dignify the human Nature; it sets its true Professors free from ridiculous Absurdities, and enthusiastic Delusions: For its divine Author taught no Doctrines, enjoined no Precepts, but such as will bear the strictest Scrutiny, and must be owned, by every truly wise and judicious Person, to be well adapted and nicely calculated, at once to display the Power and Mercy of God, as well as to enrich, console and make happy the Mind of every true Christian.

But how an Institution, thus wisely designed, ordered and established, should be so greatly mistaken, so unhappily perverted, and so grossly misrepresented, is no less surprising than true; and therefore how much to be deplored and lamented. But why is this? How must we account for the many delusive Tenets and destructive Errors, which are industriously propagated by a Set of *modern Teachers*, and readily embraced by so many Professors of Christianity? How? why, as the Papists mistakenly assert Ignorance to be the Mother of Devotion, we may truly say, Ignorance is the Parent of Error, Folly and Delusion. But to what kind of Ignorance may we ascribe the Mistakes of the Teachers, and the Folly of the People in being thus deceived? Doubtless to an Ignorance of the Word of God, the holy Scriptures, which are the only sure Guide, the best Standard, and the most

most certain Criterion, whereby to discern Truth from Falshood, Right from Wrong; but through Neglect of searching those sacred Pages, the poor People easily become a Prey to every ignorant *enthusiastic Preacher* that comes in their Way; hence we see such a plentiful Production of Novel Doctrines, and such an abundant Fruitfulness of extravagant Follies and destructive Errors, which are so prevalent among us at this Day.

Men, Brethren and Fathers, see ye not what an Inundation of Error and Delusion hath broken in upon us? Observe you not the Overflowings of Immorality and Vice, which, like a Torrent, is overspreading our Land? Can you be unconcerned, when the dreadful Effects, and baneful Consequences are so visible and evident? Alas! *Virtue* reclines her fainting Head. *Morality* is almost banished but in name. The golden Rule of doing to others as we would be done by, is neglected and disregarded. How few advert to the plain Requisition of the Prophet, to *do justly, love Mercy, and walk humbly before the Lord*? Surely it is too plain to be denied, the true Principles of the Gospel are forsaken. *Christianity* has lost its powerful Influence upon its Professors; and therefore the Practice of *Morality* and *good Works* is so much neglected, so little attended to. O ye Ministers, ye professed Teachers and Instructors of Mankind, will not ye attempt to stem the rapid Torrent, which threatens to carry all before it? There is no Way left, but to retreat to the primitive Doctrines of the Gospel, the established Principles of the Reformation. These, these constantly insisted on, and powerfully inculcated will, nay, these only can be attended with the happy Effects of reclaiming the People from Error, rectifying their Principles, and effectually producing Christian Practices. As for you, my Brethren, Professors of the same Gospel, let me entreat and conjure you, if you would be true *Protestants* against the Fallacy and Deceit of the Church of *Rome*, as you would desire to be Proof against all Doctrines of Novelty, all erroneous Principles, all dangerous and delusive Tenets; would you perceive and detect, so as to beware of deceiving Teachers, false Prophets, hypocritical and pretended Ministers; in one Word, are ye solicitous to come to the Knowledge of the Truth as it is in Jesus, that ye may be saved? SEARCH THE

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SCRIPTURES; make this your constant Practice; for be assured, ye are in the utmost Danger of being misled and deceived, never more so than at present. On the one Hand, by the proud, self-presuming; god-resisting *Infidel*; on the other, by the credulous, unscriptural, unmeaning *Enthusiast*. While the former is an open Enemy to the Doctrines of the Gospel, totally rejects every Article of the Christian Faith, acts as far wide from the moralizing Precepts of the Gospel as from Humility; the latter, the *Enthusiast*, deceives himself and others by his meer pretences to *Inspiration*; professes to have received the Gifts of the Spirit, but gives no Evidences to ascertain the Truth of it; makes solemn Declarations of being *inwardly moved by the Holy Ghost* to preach to you, and only *pretends* to pray to God for spiritual Operations, Influences, and Impressions; when after all, 'tis plain to the Eye of discerning Reason, he means nothing but to make Gain of his Pretensions to Godliness: for, contrary to his most solemn Pretensions and Professions, he utterly denies any true, real, inward Motion, Operation, and Influence of the Spirit: and hence do such Ministers bewilder, perplex and delude the Ignorant and Unwary, by teaching unsound, unscriptural Doctrine.

Take Heed to yourselves. Beware of such pretended Teachers; for you are liable to be led by such into a Maze of anti-christian Errors, and a Wilderness of unscriptural Perplexities; so that your Danger, through their Means, may not easily be escaped, nor ever rectified. It is not a trifling Affair I am now addressing you about; but it is of the utmost Concern, and of the greatest Importance: No less than your immortal Souls are at Stake, nothing less than an Eternity depends upon your being *wise unto Salvation*. For your Sakes, and in Regard to your Safety, suffer me here to lay before you the truly scriptural, orthodox Articles of the Established Church of *England*, which as they are a kind of Epitome, or Abridgement of the Gospel, I shall select such of them as may best serve our present Purpose, namely, to try and examine Doctrines and Teachers by, to detect Error and discover Truth. By these let us determine our Assent to, or Dissent from such Doctrines as are proposed to us, and I am verily persuaded, we shall escape Error, avoid Delusion, and be freed from Mistakes.

Perhaps

Perhaps a fond Attachment to our excellent Articles of the Established Church (of which I am a Member) may influence me rather to fix on this Form of sound Words, than any other of human Composition; be it so, I am (I think) herein justified, forasmuch as these Articles are supported by, and built upon the holy Scriptures. Therefore I am unconcerned what our *Modern Teachers* and new-pretended Divines think or say of me; if they dislike, and are ashamed of our Articles, I am not. For all our Christian Bishops, (God bless them!) and all our Church Parsons, (Lord have Mercy on them!) *They* all own them, and subscribe to them, ay and *swear* to them too; and they are publicly printed in our Common-Prayer Books; for what Use think ye? but that we should read them, know them, be instructed in them, and always abide by them. God grant, Brethren, that we may! For if we have any Knowledge and Experience of the great Truths they contain, vain will be all the artful Attempts, subtle Designs, and nefarious Stratagems of Men destitute of the Truth, to mislead, pervert, or delude us.

I shall now lay the Articles before you, make some Strictures upon them, and draw some Applications from them as I go along; God give us a right Judgment! We begin with the Doctrine Of Original or Birth-Sin, Article IX.

“Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk) but it is the Fault and Corruption of the Nature of every Man that is gendered of the Offspring of *Adam*, whereby Man is far gone from Original Righteousness, and is of his own Nature inclined to Evil.”

This the *Pelagians* of old denied, and this the modern *Pelagians*, who pretend to great Knowledge, while ignorant of themselves, and Strangers to the Corruption and Depravity of their own Hearts, *disown*. Though at the same Time they are standing Monuments of the Truth of this Doctrine, and whether they believe or confess it or not, their outward Actions plainly evince the inhering Power of Original Sin; their not seeing, not knowing, and not feeling it, is only one of the strongest Proofs of their being under original Blindness and Insensibility. And yet many such as these truly set up for Guides and Teachers of others. Know them, Brethren: Discern them you may,
you

you ought; and for your Soul's sake avoid such. Attend not to their sweet Syrens Songs, lest you are thereby lulled asleep upon the Waves of Destruction. Take these Marks with you. Judge of their Doctrines by them: For our Articles plainly declare the miserable State and Condition of Man, of every Man that is born into this World; First, in the Loss of original Righteousness, or the Image of God; and Secondly, as possessed with a contrary Image; therefore is of his own Nature inclined to Evil. Here behold the true Picture of the so-much-boasted Dignity of human Nature! Thus is Man painted out by our Article; thus is Man described by the Oracles of Truth; and to this melancholy Account doth every true Christian readily subscribe, and every natural, unregenerate Man's Actions fully demonstrate it. Ay, but, say our *new Doctors*, and *modern Teachers*, this is too dark a Shade, too sable a Dress, too degrading of the human Nature; and therefore they tickle the Ears, please the Pride, and flatter the Vanity of the human Mind with their *unedifying Jargon*, *unscriptural Harangues*, and *false Encomiums* on the Moral Rectitude, Virtue and Dignity of Man. But Brethren, would ye not avoid an unskilful *Quack* in Surgery, who instead of searching and probing a Wound, in order to procure the Soundness and Health of the Body, should slightly heal and skin over the Parts aggrieved, while Putrefaction and Rottiness is at the Bottom, whereby the Life of the Patient is destroyed? So these *Quacks* in Divinity are much more to be dreaded, inasmuch as the Life of the Soul is of infinitely more Value than that of the Body. I have heard our true, stanch *Church-Ministers* distinguish these Flatterers of human Nature by the Appellations of *seek Divines*, *downy Doctors*, and *velvet-mouthed Preachers*. Pretty and significant truly! *St. Paul* describes such, as those who *serve not the Lord Jesus, but their own Bellies*, and with *fine Words and fair Speeches deceive the Hearts of the Simple*: For as they don't preach agreeable to the Articles, so neither do they use Scripture Language, nor Apostolic Diction, in their Compositions.—our Article next declares,

“Therefore in every Person born into the World, it deserves
“*God's Wrath and Damnation.*”

What

What a terrible harsh Phrase is here? God's Wrath and Damnation. "Ah, say our *new fangled Teachers*, our modern "Divines, we are not so uncharitable, to suppose any person in "the World deserving of God's Wrath and Damnation. What "strange, unpolite, uncouth Set of Men were the Compilers of "these Articles!"

Say you so? Pray let me observe, that however unfashionable this Doctrine may be thought by some, however obsolete and harsh the Expressions may seem to others of our airy, fashionable Preachers; Truth it is, it is the Doctrine of Scripture, and those venerable Compilers spake as *the Oracles of God*. And is it not better, far better, for Sinners to hear and be made sensible of their Danger, and *deserving of God's Wrath and Damnation*, so as to escape it *now*, by flying to Jesus, the only Refuge for Sinners, than to be blinded by flattering Deceivers, till they fall a Sacrifice to God's Wrath and Damnation, in a dreadful Eternity hereafter? This you must assent to, this you will not deny.

But our Article farther declares, "This Infection of Nature doth remain, yea in them that are regenerated." Regenerated, how? By Infant-Baptism only? No, the Regenerate do not rest on the outward and visible Sign, but are made Partakers of the inward and spiritual Grace *also*. By the quickning and purifying Operations of the Holy Spirit, a Principle of spiritual Life is implanted in them (and take this by the Way, without experiencing this, Infant-Baptism will not, cannot profit any Person to Salvation:) So that such, and such only, are sensible of the different *Lustings of the Flesh, and of the Spirit*; and though there is *no Condemnation to them that are in Christ Jesus*, united to him by a *Faith of divine Operation*, and are sanctified by his holy Spirit, "Yet Concupiscence and Lust, saith the Article, (that "is, the inward Desires and Inclinations of the Flesh) hath the "Nature of Sin." Therefore all true Believers are said to *re-joice in Christ Jesus, and have no Confidence in the Flesh*, Phil. iii. 3.

But alas! in these days too many think, if so be the outward Actions are somewhat decent, moral and regular, there needs no Thought or Concern about inward Depravity and Heart-Wickedness. But what amazing Horror and Dread will seize on such, when a Heart-searching God shall discover before Angels and Men

Men, the Hypocrisy, *Deceitfulness*, and desperate *Wickedness* of the Heart, and to the speechless Condemnation of all miserable *Daubers* and Soul-Deceivers; they will then find *the filthy Rags of their own Righteousness* insufficient to screen them from the Wrath of the Lord, and they shall be forced to own (when too late) that their inward Parts were very Wickedness, and therefore they stood in Need, as of the Righteousness of *Christ* to justify them, so also of the Power of his Spirit to renew them in the Spirit of their Minds, as well as to have their outward Actions reformed and moralized.

And as the former Article shews the Wretchedness and Sinfulness of our Estate by Nature, the next, Article (10) asserts the Helplessness and Insufficiency of our Condition.

“The Condition of Man since the fall of *Adam* is such, that “he cannot turn and prepare himself by his own natural “Strength and good Works, to Faith and calling upon God. “Wherefore we have no Power to do good Works pleasant “and acceptable to God, without the Grace of God by Christ “preventing us, that we may have a good Will, and working with us when we have that good Will.”

Deceivers will come, saith the Scripture; we believe it, saith our Church, and therefore we established Articles at once to settle the Judgment of our Members and to guard them from erroneous Novelty. And are not these Deceivers already come? Is not their Name Legion? Do not *Arminian* Teachers swarm among us, who tell us, that Man has Free-will and Power to turn and prepare himself, and to do good Works, as a Condition to entitle himself to the Merits of Christ, and to recommend himself to the Favour of God? are not these the favourite Doctrines of this Day? Don't we constantly hear such unscriptural, antichristian Tenets daily advanced, both from the *Pulpit* and the *Press*?

Ask that reverend Gentleman in BLACK, Sir, *What must I do to be saved?* And you will find his Answer as novel and as modish as the Fashion of his *Periwig*. He's too polite to dictate the old scriptural Answer, *Believe on the Lord Jesus* But “practise Morality, and do good Works, and you are safe.” Was you to reply in the Words of the Article of our Church, Sir,

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I have no Power to do good Works, pleasant and acceptable to God without the Grace of God by Christ—"Psha, psha, " prithee don't tire and teaze me with your Methodistical Rant, " and Enthusiastical Nonsense," would be the Reply from His *Orthodox Reverendship*. Man's Power, natural Ability, and Free-will are his favourite Themes, instead of Free-grace, supernatural Power, divine and spiritual Assistance. Lord have Mercy on the Sheep that are under the Care of such a Shepherd ! Now whatever Honour and Respect is due to the Ministers of Christ, how much soever we are to esteem such highly in Love for their Works sake ; yet our Saviour points out to us, and cautions us against *blind Guides and false Teachers*. To the Law and to the Testimony then, and if Ministers speak not according to the sacred Oracles of Truth, we may fairly conclude they have no Light in them. Therefore it is our greatest Wisdom to reject their Doctrines as unscriptural and erroneous.

But, Brethren, let me plainly and briefly apply myself to you on the two foregoing Articles. Do you know yourselves ? Are ye sensible of your real Estate ? Are ye made acquainted with your true Condition ? Do ye know and feel your Misery and Want as Sinners ? Are ye made sensible of your own Weakness and Insufficiency to turn and prepare yourselves ? Do you see your Inclination and Proneness to all Evil and Sin, and your Aversion and Disaffection to all Holiness and Godliness, and consequently that ye stand in need of a better Righteousness than your own to justify you in the Sight of God ? If you do not, have not thus seen yourselves stript of all Good, and full of all Evil, *deserving God's Wrath and Damnation*, it is plain you are blind even unto this Day, and farther, you never prayed in all your Life. Nay, don't start ; 'tis plain truth : You cannot, you dare not deny it before God, and your own Conscience. for Prayer is a breathing out the Desires of the Soul before God, under a Sense of Distress, and the Want of Mercy, and an humble Dependence on God for Relief and Redress. But how could you pray to be delivered from Sin, Evil and Danger, when you never saw it, never felt it, and was never sensible of it, and consequently could have no Desire to be delivered from it ?

But you say you have gone to Church, and prayed—that
you

you have gone to Church, and repeated the solemn Words of our excellent Liturgy, is not denied; but even then and there you offered the Sacrifice of Fools, and solemnly mocked God, while you pretended to address and worship him. Else how could you dare to tell God you was a *miserable Sinner*, desire him to have Merely upon you, tell him there is *no Health in you*, that you are *tied and bound with the Chain of your Sins*, and that the *Remembrance of your Sins is grievous unto you*, and the *Burden is intolerable*, while you neither feel nor experience such a State? Surely the most dreadful Hypocrisy is this! The most fatal and dangerous Delusion possible!

But if not only your Heads are enlightened, and your Judgment informed, but your Hearts also truly convicted and humbled before the Lord, with a View of yourselves as described by our Scripture Articles; blessed Knowledge! Happy Sensibility! For this you are indebted to the divine Grace, and heavenly Teachings of the *Holy Spirit*, of whom you learn to “cast away all human Confidence, all Dependence on the Arm of *Flesh* only, and to fly to Christ for Help and Succour—with a *Lord save*, or we perish, for the Heart of Man by Nature is estranged and alienated from *God and Christ*, would try every other Means, and seek for Salvation in any Way, rather than accept it as a *free Gift* from *Christ*. To cast away all Self-Righteousness is grievous to the Heart in its natural State of Pride, and Affection of Independency. Man would still be as God, still work out and merit for himself his own Salvation: And he must be driven to the last Extremity, see the Insufficiency of Law and SELF, of *Morality* and *Works*, before he can cast away all other Confidence, and apply to *Jesus* with a *Lord save* or *I perish*. It is Faith alone which can avail the Soul, and thus we must apply, if we would obtain the Gift of God in Christ, utterly renouncing all Self-Dependence, and perfectly assured, that he is able and willing to save to the uttermost.”*

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* *These truly scriptural and experimental Sentences I have taken the Liberty to extract from the Reverend and learned Mr. D O D D's sixth Sermon*

enrich your Souls, and comfort your Spirits with the abundant Comforts administred in the 11th Article, which runs thus:

“ We (all true Believers) are accounted righteous before
 “ God, only for the Merit of our Lord and Saviour Jesus
 “ Christ by Faith, and not for our own Works and Deservings:
 “ Wherefore that we are justified by FAITH ONLY, is a most
 “ wholesome Doctrine, and very full of Comfort, as is more
 “ largely expressed in the Homily of Justification.”

Here is true Protestant, Anti-Romish Doctrine. Blessed are the Ministers of our Church, that know and preach thus. Happy every Soul that can set to his Seal to the Truth of these Words! God will suffer no Flesh to glory in his Presence: Therefore in the Justification, Pardon, and Acceptance of a Sinner, he will magnify the Riches of his free Grace: For to be justified *freely* through the Redemption that is in Jesus Christ, and to be accounted righteous through the Righteousness of Jesus Christ *only*, is the only Doctrine that can yield Comfort and Consolation to penitent humble Sinners, and Glory and Praise to the God of Mercy and Grace. But “no,
 “ say our *modern Theologists*, it is by our own good Works and
 “ Faith; Christ’s Blood, Righteousness, and Merits, are not sufficient of themselves to avert the Wrath, procure the Favour,
 “ and recommend our Persons to the Acceptance of God.” Be astonished, O Heavens! be amazed, O ye Sons of God! be confounded, O ye Enemies of true Righteousness! at the Blindness, Vanity,

Sermon on the Miracles. Do not these savour of Methodism too? Are not these also tinged with the Spirit of Enthusiasm? The World is of this Opinion; they do say so: But what then? We know the faithful Ministers of Christ do not seek to please Men, but God. They will neither court the Smiles, nor fear the Frowns of the Men of this World; neither will they be so afraid of the Faces of Men, as to be ashamed of the Gospel of Christ; inasmuch as they, by happy Experience, know it is the Power of God to the Salvation of their own Souls: Therefore all such as know the Truth as it is in Jesus, will not shamefully retreat from, deny, or give it up, but boldly preach it; yea, they will not shun to declare the whole Counsel of God, though for so doing, the World is pleased to honour them so far as to fix, what they think is the most opprobrious Name upon them, even that of a METHODIST.

Vanity, and Pride of relying on, or joining the imperfect Works and sullied Obedience of fallen Man with the perfect Righteousness, all-atoning Merits, and all-sufficient Sacrifice of the infinitely divine and holy Jesus! O how long will ye thus pervert the Ways of the Lord! How long will ye trample on the precious Blood, depreciate the only availing Righteousness, and set at nought the all-prevailing Merits of the Sinner's Friend, the dear and loving Jesus! Be filled, O my Soul, be warmed, O my Friends, with a holy Indignation at the daring Insult and impious Affronts that are offered to Jesus your Saviour and your God, whose Blood and Righteousness is your only Plea!

We don't preach Justification by *Faith only*, say the *Papists*. We are agreed with you, say their Confederates in Error, our pretended *Protestant*, but seducing Preachers. But why? Because it tends to destroy good Works, say *both*. It is false, says our Church; we experience the contrary, say all its true Christian Members. But truly the *Papists* Teachers are honest, upright Men, when compared with these modern Deceivers: For it is the avowed Tenet of their Church, to deny and explode the Doctrine of Justification by the imputed Righteousness of Jesus Christ through Faith only—but our only pretended *Protestant* Teachers, assent to it, in the Articles of our Church, as a *most wholesome Doctrine, and very full of godly Comfort*, and yet afterwards publicly preach and inveigh against it, and brand and stigmatize the Contenders for this Scripture-Truth as a Set of Madmen, Enthusiasts and Deceivers. Pretty this truly! Surprising is such a Share of Assurance! Amazing such Want of Modesty! Is this a Specimen of your good Works, Reverend Gentlemen? Alas! alas! where is common Honesty, candid Judgment, and impartial Determination fled? O how can such Ministers look on this Article without being filled with Shame and Confusion of Face? But the Scriptures are clear, and express, that Sinners are justified by the Righteousness of Jesus Christ, imputed to them through Faith, and by no other Means; therefore this is a *most WHOLSOME DOCTRINE*. And the glorious Company of the Apostles, the noble Army of Martyrs,

tyrs, every true Believer in Jesus, in all Ages, have found, by happy Experience, that this Doctrine is also VERY FULL OF GODLY COMFORT.

But does our Church depreciate good Works, or deny their Usefulness? No; neither do any of its true Ministers or Members; they all assent to the Doctrines of the 12th Article, that

“Good Works are the Fruits of Faith, and follow after Justification (not go before, in order to procure Justification) “they cannot put away our Sins, nor endure the Severity of “God’s Judgment, yet are they pleasing and acceptable to “God in Christ, and do spring out necessarily of a true Faith, “inasmuch as by them a lively Faith may be as evidently “known as a Tree by its Fruit.”

It is the Device of the Devil to urge, and it ariseth from Ignorance of the Nature of true Christian Faith to object, That the Doctrine of Justification by Faith destroys the Practice of Morality and good Works. Quite the contrary, for it is the peculiar Property of true Christian Faith to dispose the Soul to Holiness of Heart, and to the Practice of Morality and good Works.

What a Consistency of Doctrine? What a Harmony of divine Truth? What a Chain of Scripture-Tenets do our excellent Articles afford us? Thank God for antient, orthodox, Christian Compilers. From modern, heterodox, unchristian Teachers, good Lord deliver us! and let all our Church Members say, Amen.

You see, Brethren, that good Works are the Fruits of Faith. Have you received of God the Gift of Faith? Faith in our Lord Jesus Christ, whereby you are justified? Are your Consciences cleansed from the Guilt and delivered from the Condemnation of Sin? And do you possess Pardon and Peace from God? Then I am sure you must love God; and Love is the most powerful and availing Principle to produce good Works, “pleasing and acceptable to God in Christ;” for only in Christ Jesus is it our Works are accepted. The best Work we can perform can’t put away our Sins, and endure the Severity of God’s Judgment: “But good Works spring out necessarily of a true “Faith,” they are true Marks and Evidences of a lively Faith,

as the Fruitfulness of a Tree is an unanswerable Proof of the Life and Soundness of the Root. Hence we see, by the plain Sense of the Articles, that without Faith in our Lord Jesus, no good Works can be produced; and yet truly we find many, who pretend to be the only true orthodox Teachers of our Church, constantly exploding and vehemently denying the Doctrine of *Justification by Faith only*. Therefore it is a plain Consequence and natural Deduction, that the only Marks such give of their *Orthodoxy* is, that they have neither *Faith* nor *good Works*, notwithstanding all that Prating and Noise they make about *good Works*. And this is more fully proved by Article XIII. which assures us,

All "Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ; neither do they make Men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity: Rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the Nature of Sin."

Here we see what Works are not good, not pleasant in the Sight of God, even all such as do not flow from right Principles, namely, the Grace of Christ, the Inspiration of his Spirit, and Faith. Ye pretended Advocates for good Works, what say ye to this? Deceive not yourselves with specious Pretences: Look to your Principles. As soon might we gather Grapes of Thorns, or Figs of Thistles, as to find Christian Holiness and good Works flowing from unchristian Principles.

The Grace of Christ, and the Inspiration of the Spirit! Why this is the very Mark and Characteristic of an *Enthusiast*, to talk of being inspired, say our *new Lights* and *modern Deceivers*. But no, it is the only Principle of true Christian Knowledge and Christian Practices; for *the Things of God knoweth no Man, but by the Spirit of God*, and if *any Man hath not the Spirit of Christ, he is none of his*, Rom. viii. 9. these are scriptural Determinations. He is not a Christian who is not inspired by the Spirit of God, neither are any Works pleasant and acceptable to God, but what spring from Inspiration, says our Church. *Inspiration* signifies a Breathing inward: What? Why, the Vitality, Power,
and

and Graces of the Holy Spirit ; and from this inward Principle only, outward Actions, good and pleasant to God, and profitable to Man flow.

But to avoid Prolixity, I shall not enlarge, as I find I have much exceeded my first Intentions ; but really our excellent Articles afford such a Field of Argument to support Truth, and detect Error, that they are pleasing and delightful Themes to dwell on ; though I do not doubt but what I have advanced is sufficient, in the Judgment of ignorant and mere nominal Christians, to determine me a *Methodist* and an *Enthusiast*. Reader, let me appeal to thee : Have I strained one Sentence of our Articles from its natural Sense and plain Meaning ? Well, if for a steady Adherence and firm Attachment to the Doctrines of the Church of *England* ; I am accounted a *Methodist*, I am content, may I live and die a *Church of England Methodist*. I mean not hereby any Sect or Party. No, I am attached to none. It is the Scripture Doctrines of our Church I am contending for ; which, whoever does, is sure to have the Appellation of a *Methodist*.

But let me expostulate a little on this Head with our pretended Churchmen. You say, you profess the Religion of the Church of *England*. I do the same : so far we agree. I believe the Doctrines of her Articles, which are essential to Salvation, to be truly Scriptural ; therefore I own them, abide by, and contend for them. Do you do the same ? I fear not. Herein do we not differ ? Let us see : we will bring the Matter to a short Issue : a few Words will determine the Point. I believe that *Man is very far gone from original Righteousness, and is of his own Nature inclined to Evil. That original Sin, in every Person born into this World, deserves GOD'S WRATH AND DAMNATION. That every Man by Nature is in this State, without Power to turn and prepare himself, to do good Works acceptable to God. I believe, that it is only through the Righteousness of our Lord and Saviour Jesus Christ, that any Person is accounted righteous before God. That our own Works and Deservings have no Hand at all in procuring God's Favour, no causal Influence upon a Sinner's Justification in the Sight of God ; but that we are justified, pardoned and accounted righteous through Faith only, as apprehending and ap-*
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plying the Merits and Righteousness of Jesus the Saviour. I believe, Good Works to be the Fruits of Faith, that they are the Effects, not the Cause of Justification, that our Persons are justified, before our Works can be accepted. And that till a Person is justified by Faith, actually possessed of the Grace of Christ, and really inspired by the Holy Spirit, he doth not, he cannot please God. I believe, the Inspiration of the Holy Ghost as necessary to spiritual Life, as Breath is to natural Life: For as the Body without Breath is dead, so whoever is not inspired by the Spirit of Christ, is dead to God, and the Things of God.

Now this is my Religion, this is the Religion of the Bible, the Christian Religion, the Protestant Faith, the Religion of the Church of England: Is it yours? No, you say, This is all Madness, Cant and Enthusiasm. Very well; now you are at Liberty to chuse your System of Religion; but pretend no longer to be a Member of the Church of England; you have no Right: For please to remember, you give up, you deny, you explode her essential Doctrines. Talk no more of being a Christian; for the very Quintessence of Christianity, the plain Truths of the Bible, you are pleased to treat with Contempt and Ridicule. The happy Privileges which Christ hath purchased for, and doth enrich all true Christians with, you are pleased to look on only as religious Madness, Folly and Delusion. And yet, how amazingly inconsistent are you? What a Scene of Absurdity and Contradiction is your Practice? You go to Church, you join the Congregation, and in the Words of our Church Prayers, you ask and beseech God to bestow those very Blessings upon you, which you only esteem as the Flights of Phrenzy, the Disorders of a distempered Brain, and fit only for the Portion of Madmen and Fools. Alas, Sir, where is that sober Reason and cool Argument you pretend to? Where that Condor of Judgment and just Determination you talk of? Let who will be deceived, you are wrong; even your Profession and Practice give full Evidence against you, and by them you are condemned.

So that what avails all your pretending to and contending for the Church the Church, and calling yourself a Member thereof, when you mean nothing by it? What do you boast of your

steady Conformity to the Church of *England*? Do you value yourself because you have not left your own Parish Church, changed your Religion, and turned *Methodist*? poor deluded Professor! Not changed your Religion, you say; Alas! you have your Religion still to seek: you only profess—you know not what: you have only a Name to live while you are dead, dead to God, and to the Things that make for eternal Peace: yea, you are as much a Stranger to true Christianity as you are to sound Reason. I wish you calmly to consider these Things. May the Lord in Mercy to your precious Soul, open your Eyes to see that you have hitherto assumed a Name which in no wise belongs to you, and rested in the meer Shadow and Profession of Christianity only, while you to this Day remain utterly ignorant of the Truths of the Gospel in your Understanding, and destitute of the Experience of any saving Influences of them upon your Heart and Life. Miserable State! Unhappy Delusion! And yet for you to treat with Sneer and Contempt, such Persons who act a far wiser, and more consistent Part than yourself, surely is most strange and absurd indeed!

But not so doth my Friend *Ouranius* act; he is blessed with sound Reason, and a solid Judgment; he uses them properly, and he acts consistently; though *Ouranius* is favoured with the Affluence of Fortune, yet it doth not set him above a due Concern for his Soul, nor divert him from the most earnest Attention to the *One Thing Needful*. *Ouranius* is a CHRISTIAN, one who has not only the *Form of Godliness*, but knows and experiences the Power of the Gospel in his own Soul. 'Tis but a few Years since the Spirit of God opened his Eyes to discern the Things that make for his Peace, and made him acquainted with his Bible, and his own Heart; he has weighed the Doctrines of our Church in the Balance of the Sanctuary, and compared them with the sacred Scriptures; therefore he owns and abides by them; and farther, by happy Experience, and Heart-felt Knowledge, he finds and feels the Privileges and Comforts, Efficacy and Power of them upon his Soul. *Ouranius* has seen his miserable State, and lost Condition as a *Sinner*, and has been made to tremble as an *Unbeliever* before God; he has felt

how to find out his own State in his own Heart, and the

the Force of these Words upon his Mind, *He that believeth not is condemned* ALREADY, and the *Wrath of God* ABIDETH on him.† Alarmed and sensibly affected herewith, he fled for Refuge to Jesus. He besought the Lord to reveal Christ in him, the Hope of Glory.* He cried, and the Lord answered him to the Joy of his Heart. He now experiences an Interest in the Redemption which is in Christ Jesus; and by Faith he knows, that Jesus is made unto him of God, *Wisdom, Righteousness, Sanctification and Redemption*. He now feels the Peace of God, which flows from a Sense of Pardon, and Justification. He enjoys the happy Privilege of the Gospel-Covenant, even the Spirit itself bears Witness with his Spirit, that he is a Child of God, and an Heir of Glory. *Ouranius* lives holy and happy, ever ready to do Good unto all Men, affable and Courteous in his Behaviour to every one, none can say ought against his moral Conduct and Behaviour.

Such is *Ouranius*, shall I say, universally admired and respected, revered and esteemed by all his Friends and Acquaintance? should we not be ready to conclude so? But no, this is not the Case, quite the reverse. *Ouranius's* former Companions say they pity him, they are concerned for him, for they look on him as one seized with religious Frenzy; his Head a little touched, his Brain turned, and *Ouranius* is in their Eyes an ENTHUSIAST; though they will still allow he is a worthy Man, a valuable Friend, and in all other Respects, he is very well; but as to Religion,—There lies his Disorder, and in that

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† John iii. 18, 36.

* *A spiritual Revelation of Christ to the Heart is here meant, no other than such as our Saviour speaks of Matt. xi. 27. when he assures us No man knoweth the Father, save the Son and he to whom the Son will REVEAL him. This St. Paul happily experienced when he testifies, it pleased God to reveal his Son in me. Those who account this Enthusiasm, would do well to consider, that it is the Enthusiasm of Scripture, taught by the beloved Son of God, experienced by the blessed Apostle of God, and which all the Saints of God, and every true Christian in all Ages have been so enthusiastically happy as to be favoured with.*

he goes too far. Poor *Ouranius*, the Object of the Worlds Contempt! Happy *Ouranius*, the Subject of thy dear Saviour's Love and Grace! I congratulate you. *Such Honour have all his Saints.*

But how does *Ouranius* bear the Sneer and Contempt, Scoff and Ridicule he meets with from the World? I lately took the Liberty to ask him: With an Air of Ease and Unconcern he replied, As to my Friends, the Men of this World, I pity them; they see not their Misery as Sinners, nor have they any saving Knowledge of nor Love for that precious Saviour who was crucified for Sinners. And divine Teachings, which only can instruct them therein, so far from seeking, they despise: though the Word of Truth so plainly assures us, *the Things of God knoweth no Man but by the Spirit of God*: and therefore they act as meer natural Men, furnished only with natural Abilities and human Acquirements. And it matters not how great their Attainments be in this Way, as God assures us by the Pen of his Apostle, *The natural Man discerneth not the Things of the Spirit of God, they are Foolishness unto him, neither can he know them*; for this very Reason, *because they are spiritually discerned*. So that if Men can count the Things of God Foolishness, I do not wonder that they should esteem all such as profess a Knowledge of such Things, Fools and Madmen. Thus they behave, and thus they honour me with the true Badge and distinguishing Characteristick of a CHRISTIAN. O what dreadful Sentence are such under! for, saith St. Paul, *If any Man love not the Lord Jesus, let him be anathema maran-atha*, i. e. cursed with the most bitter and heaviest of divine Curses, 1 Cor. xvi. 22. I (continued *Ouranius*) have been taught to know, and lived to experience, that *all that will live godly in Christ Jesus must suffer Persecution*. I am content, yea I rejoice, that I am counted worthy to be a despised Servant, and Follower of a despised Lord and Saviour. They said of Jesus, *He is mad*; it is sufficient that the Disciple be as his Master, accounted mad also: But I can assure the World, I am not *so* mad yet, as to give up the Doctrines of our Church, the Comforts of the Gospel, for Fear of a Nick-Name. No, I do not find so much Magick in a Name, to charm me from Christ and Heaven. Neither is Reproach so dreadful to me, as to terrify me into Hell. But added *Ouranius*, with a Countenance

nance that bespoke those Raptures of Joy and Delight which his Heart felt, those Words of my dear Saviour fill my Soul with the highest Consolation and Comfort, *Him that confesseth me before Men, him will I also confess before my Father.* To be owned and confessed by the King of Saints, the Lord of Life and Glory, the Judge of Quick and Dead, and at a Time too when the eternal State of every Soul is suspended upon the Breath of his Determination, when those who have been ashamed of Christ, denied him and his Words, are calling for the Rocks and Mountains to fall on them, to cover them from eternal and insupportable Wrath; I say, *then* to be owned with Approbation by God, before Angels, Men and Devils; surely this Thought is enough, and it often makes me ready to welcome Reproach, and triumph in Disgrace for Christ and his Gospel's sake. And here I can't forbear, continued *Ouranius*, introducing the awful View, and alarming Description, which *Solomon* gives us of the Difference of Judgment, which all such who now make a Mock of the Truths of God, and Despise the Followers of the blessed Jesus, will be Instances of in that Day. **Then shall the Righteous stand in great Boldness before the Face of such as have afflicted him, and made no Account of his Labours. When they shall see it, they shall be troubled with terrible Fear, and they shall be amazed at the Strangeness of his Salvation, so far beyond all that they looked for; and they, repenting and groaning for Anguish of Spirit, shall say in themselves, This is HE whom we had in Times past in Derision, and a Proverb of Reproach. WE Fools accounted his Life Madness, and is End to be without Honour. How is HE numbered among the Children of God, and his Lot among the Saints!* You see they have now changed their Notes; heretofore when they spoke of the Children of God, it was, *they* Fools, and *they* Madmen. But now, *WE* Fools, *WE* repent and groan for anguish of Spirit, the very 'Thing they once despised the Saints for. But O, alas, such is the Folly of being wise too late! dreadful Experience, now to their eternal Misery, convinces them of the Truth of those Things which they once esteemed only as Vision and Fable.

Would to God, my Friends, yea the very worst Enemy I have, would for their own Sakes lay these Things to Heart *now*,
Then

* *Wisdom of Solomon, chap. 5.*

Then would they no longer fight against, and oppose the precious Truths of the Gospel, which the glorious Company of the Apostles taught, and the noble Army of Martyrs sealed with their Blood, which the Church still maintains, and which every true Christian is happy in the Experience of. But whether they will hear, or whether they will forbear, as for me, continued *Quarinius*, animated by these Considerations, I am in nothing terrified by my Adversaries; yea, though they are pleased to brand me, even with the so much dreaded, formidable Name of a **METHODIST**.

A *Methodist*! Why really 'tis a simple and inoffensive Name, and I don't see any Reason to be ashamed of it; for I have often thought, and it's well worth Notice, that the World don't usually fix this Appellation upon Persons of an openly wicked and scandalously sinful Life: Hence a gaming, pleasure-taking, Playhouse-frequenting Person, one who lives in Debauchery and Excess of Drinking, is sure to escape the Name of *Methodist*.

Nor has a Minister that Name given him, who, notwithstanding his solemn Declarations, Subscriptions and Oaths, to assent to and abide by the Articles of our Church, preaches contrary to them; denies the *Fall of Man*, *Original Sin*, contends for Justification by Works instead of Faith, is an Enemy to the Doctrine of imputed Righteousness; from whose Sermons you seldom or never hear the Name of *Jesus*, nor the Agency and Influence of the Holy Spirit, unless utterly to deny, inveigh against, and explode all *spiritual Inspiration* and *inward Feelings*, these and such Sort of Preachers escape free from the Imputation of *Methodism*.

So again, that decent regular CLERGYMAN, who, freed from the *irksome Care of Souls*, comfortably lolls in his Chariot, thinks 'tis Time for him to have done with the Labour and Fatigue of Praying and Preaching (for he is turned of Forty) therefore has *left off Trade*, is content with a bare single 1000*l. per Annum*, Church-Preferment; he loves, wishes well to the Church, (not without Reason by the by) rails at your popular, Mob-driving Preachers, as he terms them, is sure they would not take half the Pains they do, if Views of *Money-getting* were not at the Bottom:

tom: These Sort of Gentlemen too, stand very clear of being deemed *Methodists*.

Now Reader, what dost thou think of all such? I appeal to thee, and every honest Mind, and unprejudiced Judgment, to determine whether a worse Name doth not properly belong to them?

Well, since it is plain that the Principles and Practices, such as are contrary to the ignorant, formal, sinful, Antichristian Ministers and Professors of the Age, and to abide by and contend for the orthodox Articles of our Church, are thought sufficient to constitute a Person a *Methodist*; Therefore, Reader, let me here present thee, with a just and plain Description of what the World mean by a *Methodist*. "He is one whom God hath chosen in Christ out of Mankind, to deliver from Curse and Damnation, and to bring by Christ to everlasting Salvation; he is called according to God's Purpose, by his Spirit working in due Season; he through Grace obeys the Calling; he is justified *freely*; he is made a Son of God by Adoption; he FEELS in himself the working of the Spirit of Christ,* mortifying the Works of the Flesh, and his earthly Members, and drawing up his Mind to high and heavenly Things; he is made like the Image of Christ, walks religiously in good Works, and at length by God's Mercy attains everlasting Felicity."

O happy

* "FEELS in himself the WORKINGS of the Spirit of Christ!" would any one believe there are such Words in the Articles of our Church, when such Pains have been and now are frequently taken from so many Pulpits, to prove that all inward Feelings, all Pretensions to spiritual Operations, are the Effects of Enthusiasm, meer Madness, Cant, Folly, Delusion, &c? and yet what is most amazing, these very Persons have declared their Assent and Consent to these very Words, yea, have presented themselves for the Ministry, with the most solemn Declaration, of being INWARDLY MOVED by the Holy Ghost to take upon them that holy Function. Strange Effect of spiritual Blindness! Affecting Consequence of religious Madness! As such Persons are beyond the Reach of cool Argument and solid Reason, they are the real Objects of Pity and Compassion: May they be the Subjects of every pious and reasonable Christian's Prayers!

O happy *Methodists*! Blessed Description! Those who chuse to give a better are at their Liberty; for my Part I am tenaciously fond of our Church Language, and therefore have transcribed the Words of the 17th Article.

And here, Brethren, may we not observe, how highly dignified, how undesignedly honoured all the faithful, scriptural, orthodox Ministers and Members of our Church are, by Ministers and Persons of a contrary Character?

Tell me, ye blinded by Prejudice, ye heated with Resentment, ye pretended Ministers and Members of our Church, tell, prove to the World if you can, wherein such Ministers in the Church, as you are pleased to call *Methodists*, have departed from, or advanced any one Tenet, contrary to the orthodox Articles of our Church. If they have, look them in the Face, and by the Judgment and Determination of the Scripture and Articles, correct and refute them.

But if not (and no such Proof has hitherto appeared) how mean, base, and despicable is it to attempt to load them with Odium, Contempt, and Infamy behind their Backs? is it their Crime to be so unpolite as to make Conscience of their Oaths and Subscriptions, and to preach and abide by the excellent and Apostolic Doctrines of our Church? Is it for their Love to and Zeal for the Salvation of precious and immortal Souls? Is it because the Sheep know their Voice, and follow them as true Shepherds, therefore do the *Hirelings* hate, condemn, and despise them? Weep, O my Soul, in secret before the Lord, on Account of that Opposition to the Gospel of Jesus, and Unkindness to his Ministers! Rejoice O my Soul! Be thankful, O my Fellow-Sinners, to the Great Shepherd and Bishop of Souls, in thus caring for, and sending forth these best Friends, truest Sons, and most faithful Ministers of our Church.

And blessed be the Name of the Lord, for enduing them with that Spirit of Boldness and Constancy, whereby they declare the whole Counsel of God, no Man making them afraid. I know and am persuaded all that Love our Lord Jesus in Sincerity, will feel the same Warmth of Zeal and fervent Affection to all true faithful Ministers of Christ, and will (as I do from my Heart) honour, reverence, and esteem them highly in Love for their Works sake.

It matters very little to hear the many envenomed Throats croaking out *Enthusiasm*. Reader, take Knowledge of that *Thing*, he is Parson of St.———'s Church, and lest the People should be seduced and deceived, by hearing the Doctrines of the Church of *England* preached, he denies these true Ministers the Pulpit,† and says they are *Enthusiasts*; and the People, as ignorant as himself, join the Cry.

An *Enthusiast*! What is that? O, it is the Cant Word of the Day for the many-headed Monster, the Bugbear of the Times, thrown out by those, who are influenced by the *Father of Lies*, whereby many weak and inconsiderate People are deterred and affrighted from the Truths of Christianity. all the true Ministers of our Church are *now* called *Enthusiasts*. By this Name they stand distinguished from lazy Drones and unedifying Dry-Vines. But, Reader, when thou hearest of a Minister whom the World calls an *Enthusiast*, don't suffer this to prejudice thee against him; assure thyself he is worth attending to; take my Advice, hear him for thy self. Advert to thy Bible, and attend to the Articles of our Church, and if thou hast any Relish for the Truths of the one, and the Doctrines of the other, I warrant thee, thou wilt not be disappointed.

Ah, says a constant Church-goer, "I heard one of these Sort
"of Preachers at our Church lately, where he preached such a

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"Sermon

† I think the following Fact is enough to startle and amaze the Reader: A Gentleman of my Acquaintance (no Methodist by the by) lately applied to the Parson of his Parish, to have one of the Reverend Gentlemen, to whom I have addressed this Treatise, to preach a Sermon for the Benefit of the Charity-School, to which he is a Subscriber, urging that very large Collections are always made, when these Ministers preach. But the Clergyman replied, "Neither of them shall come into our Pulpit." On being asked, why? what were his Objections? He answered, (shocking to repeat!) "THEY PREACH TOO MUCH OF JESUS CHRIST, WHICH IS BLASPHEMY." Is this the Crime for which Pulpits are denied? Could a Jew, a Turk, or the most prejudiced Infidel have said more? and yet this from the Mouth of a Christian Minister, as he is called! Is it not enough to make one shudder? May the Lord in Mercy open the Eyes of all such Ministers, and give them to know that it is hard for them to kick against the Pricks. O may they be made zealous Preachers of that Name they have slighted, and of that Faith they have attempted to destroy!

"Sermon about Conversion, the New-Birth, Justification by
 "Faith in Jesus Christ, Inspiration, and Sanctification of the
 "Spirit, and a Heap of such Talk, of—I know not what all!
 "ay, and he said downright, that all unconverted People were
 "in a State of Damnation, and that nothing could save them
 "from Hell, but believing on the Lord Jesus; a strange Fel-
 "low! Truly he set our Parish in an Uproar, for we are never
 "used to such sort of Doctrine; no, not we. But the next
 "Sunday our Parson preached a Sermon against all such Doc-
 "trines, for he is a bitter Enemy to all such Preachers, and
 "their Principles; and though he was but little more than a
 "Quarter of an Hour in his Sermon, yet he paid them off about
 "their Inspiration and Faith, &c. ay, and he made us all easy
 "again too: O he is a brave Man! He told us, *We were in no*
 "*Danger of going to Hell, and that there was no Fear of our being*
 "*damned, for we are all very good Christians, if we do but pay every*
 "*one their own, and do as we would be done by.*"

Surely at this Day is that Word fulfilled, *The Prophets prophesy falsely, and the people love to have it so.* For truly, Reader, the Preaching of too many who call themselves Ministers of our Church, is more like Heathenish Morality, than Scriptural Christianity; therefore beware of all such.

But it is objected, "That your Methodists are Enthusiasts,
 "because they pretend to, and contend for Inspiration of the
 "Spirit." A heavy Charge this indeed! And is this what
 you mean by *Enthusiasm*? Are all that pretend to be inspired
 by the Spirit, *Enthusiasts*? O yes, doubtless, say our modern
 Teachers and unchristian Professors! Why then if so, is not
 every Minister of our Church an *Enthusiast*, or a Deceiver? For
 they all at their Ordination, solemnly profess to be "inwardly
 "moved by the Holy Ghost, to take on them the holy Func-
 "tion;" and also the Bishop pronounces on them, *Receive ye the*
Holy Ghost. Hence it is plain our Church pre-requires the Ne-
 cessity of an inward Call and Inspiration of the Spirit to the
 Work of the Ministry, (which if they pretend to and have not,
 they are Deceivers) and therefore it is expected they must re-
 ceive the powerful Influences and Operations of the Holy Ghost,
 as though without them they could not be true Ministers of the
 Gospel

Gospel of Jesus Christ: And it has been before proved, from the plain Declarations of our Articles, that without the Inspiration of the Holy Spirit none can be a true Christian, or do any good Works.

But if by an Enthusiast is meant a Deceiver, one that *fancies* himself, and *pretends* to be, what in Reality he is not: I declare to you, Reader, I do not know a worse Sort of Enthusiasm, nor a more dangerous Set of Enthusiasts and Deceivers, (Deceivers both of themselves and others, let common Sense and right Reason determine the Point) than those Ministers who solemnly profess to be inwardly moved by the Holy Ghost, pretend to receive the Gift of the Holy Spirit at their Ordination, assent, subscribe, and swear to the Articles of our Church, in which the Necessity of Inspiration is so strongly insisted on; use the most excellent Form of our Church Liturgy; constantly pray to God for the Inspiration, Guidance, and Operations of the Holy Spirit: And yet after all this, (O dreadful Hypocrisy before God! O amazing Soul-Delusion!) can jest, jeer at, and ridicule all spiritual Influences and inward Operations; despise and condemn the honest, faithful, spiritual Ministers of our Church; For what? Why, only because they preach consistent with the avowed Tenets of that Church they profess themselves Ministers of, and plainly declare such Doctrines as their Articles, Homilies, and Liturgy fully set forth. Surely an honest Heathen would blush at such Behaviour. No Wonder such are so much despised and set at Naught, who make themselves by their Absurdity so contemptible in the Sight of Men.

But it is farther urged against our truly reverend and Gospel-Ministers, "That they are not content with the common and ordinary Operations of the Spirit, but they talk of, and contend for the extraordinary and miraculous Gifts of the Holy Ghost: therefore they are *Enthusiasts*," This is false; they neither expect, nor see any Necessity for the miraculous Gifts of the Holy Ghost: But they contend for (agreeable to Scripture) the promised inward Gifts and Graces of the Holy Spirit, to enlighten, convince, convert, and make happy the true Christian, by his indwelling Witness and comfortable Presence to the Soul.

Neither are their Pretensions to Inspiration "*ungrounded* and "*unwarranted* (as others object, and therefore say) they are "*Enthusiasts*." This Kind of Pretension may be reduced to two Sorts for *Matter*, and for *Manner*. For *Matter*, when Persons pretend to Inspiration of God for Things contrary to Scripture, which God hath given us as a standing Rule to the World's End. But our Ministers pretend to no such Inspiration, seeing they constantly inculcate the Doctrines of our Church, which are agreeable to the Scriptures: Yea, they preach such Inspiration *only*, which the Word of God promises to every true Christian. Therefore they are not Enthusiasts.

For *Manner*, when Inspirations are expected to exclude and supersede the Use of Reason, Scripture, and all Divine Ordinances. Such as pretend to these are proper *Enthusiasts*. But our faithful and Orthodox Ministers preach the rational Scripture Doctrines of the Gospel *only*. They don't set up Heathen Morality instead of Christian Practices, nor do they teach Man's natural Ability, to the Exclusion of God's divine Grace, nor exalt the Works and Righteousness of sinful Man, in order to supersede and set at Nought the meritorious Sacrifice and Righteousness of Jesus Christ. No; but they insist on the *Reasonableness* of being endued with spiritual Life, and spiritual Power, in order to produce spiritual Actions; they scripturally teach, that Faith, and every other good Gift and Grace, is of the Spirit's *Inspiration*; and they therefore direct Souls to a diligent Attendance, and constant Waiting on the Ordinances, and to esteem them as Channels, wherein God is usually pleased to *inspire* into the Soul divine Grace and spiritual Influences. Therefore they are not *Enthusiasts*.

And now, Reader, by such plain, scriptural and infallible Marks, we may know and discern the true Gospel-Ministers of our Church from *Enthusiasts*, because they assert and preach that true Christianity is wrought in the Soul, by the Infusion and Inspiration of the Spirit *only*, authorized by the Word of God, and agreeable to the Voice of our Church, they constantly declare, No one can be a Minister of Christ without being called to and qualified for the preaching of the Gospel, by the Spirit of Christ. Neither can any Person be a true Christian, but through the animating Power and Agency of the blessed Spirit,

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The Gifts and Graces of the Holy Spirit are promised in the Gospel, to be with Christ's Church through all the succeeding Ages; to what End? But to awaken and convince the Soul of every Member, of his lost and undone State by Nature, and to enrich and make them happy in the Belief and Application of the Blessings and Comforts of Christ's Redemption; to give them an Earnest of the purchased Inheritance in their Hearts *here*, and to qualify and prepare them for the Enjoyment of the Kingdom of our Lord Jesus, in a blessed Eternity hereafter? This the Word of God assures us of; this every true Christian happily knows by blessed Experience; and this the Church of *England* teaches its Members constantly to pray for and expect in her Offices and Institutions; yea, in the Communion-Service it is asserted of all her true Members, "We dwell in Christ, and Christ in us; we are one with Christ, and Christ with us." Happy State! Blessed Union!

But by Men of corrupt Minds, destitute of the Truth, all these ancient Doctrines of the Bible, and of our Church, now are deemed *New Doctrines*, the Preachers of them railed against as *Innovators*, and from many Pulpits the People are told (by Way of Prejudice against them) that "they draw People away from the *Church*, and cause Schism and Division."* Draw People from the Church, and cause Schism! Might they not with equal Propriety call them *Presbyterian Papists*, and say they set the Stone Walls of the Church on fire? For Nonsense can never be understood; but the Discerning and Judicious will always reject Absurdity and Falshood. Is it Schism constantly to preach and inculcate the avowed Doctrines and Tenets of the Church? And it is obvious, even to an Offence to some, that at whatever Church the faithful GOSPEL Ministers preach, numerous and crouded Congregations attend. Now is not this a strange Way of drawing People from the Church, and causing Schism?

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* A learned Man of our Church, Mr. Hales of Eton, was wont to say, Schism and Heresy are Theological Scarecrows, that is, they are too frequently made use of to terrify People without a Cause. See that noble Champion for the Doctrines of the Church of England, Dr. Edwards, in his Preface to his excellent Book the Preacher, Part 2.

“ But then, who are those that follow them?” Why, perhaps many of your Parishioners go to hear them. “ Ay, that is it, they draw People away from their own Parish Churches.” Do they so? Why really, *Mr. Parson*, Truth is a very desirable Thing, and never more so, than when Religion is concerned. Now the Case is plainly this: When a Person is not content to take up his Religion upon Trust, but reads with Attention and Discernment the Word of God, compares the Doctrines of our Church with the Bible, and observes the great and fundamental Truths therein contained, either not preached at all in his *own Parish Church*, or, what is worse, openly inveighed against, denied, and exploded: Such as the Doctrines of *Original Sin*, the Insufficiency of Works to justify the Sinner, the Merits and Righteousness of the Lord Jesus, and Justification through the same by Faith; the Necessity of inward Holiness and Sanctification by the Holy Spirit, &c. I say, when a Person sees the Weight and Importance of these sacred Scripture Truths, it is the very Delight of his Soul to hear them preached; he abides by the Doctrines of the Church of *England*, not by Profession *merely*, but through Principle *chiefly*. And 'tis easy to be accounted for, that he takes some Pains to follow the Voice of the Church, and to attend the Sound of her Doctrines at other Churches; and even thinks it an Unhappiness he can't hear them preached at his own *Parish Church*.

Now *Doctor*, you say 'tis wrong, and you blame People for rambling away from their own Parish-Churches; but is it not worse in you to forsake your own Church Doctrines? 'Tis true, there are many who forsake the Stone Walls and Buildings of their Parish Churches; but why? For this very Reason, because their own Parish Priests have departed from the Truths of the Gospel, and the constituent Principles and established Doctrines of our Articles, Homilies and Liturgy, And pray now, who is in the Fault? Not those Ministers who preach the Doctrines of the Church of *England*, nor those who are so attached to the same as to follow them; but those who drive them away from their own Parish Churches, by preaching contrary to the venerable Scripture Truths, and cannot be content with the Religion of their *Forefathers*, the Doctrines of the Reformation,

mation, but must broach some new fangled Tenets, and preach only the poor, dry, unavailing System of Heathenish Morality, instead of the lively, animating, powerful, truly-moralizing Truths of the Gospel.

Therefore let Clericus, and his Brethren, who are so often haranguing *against Schism* and Separation know, that the *Schism* reverberates, and the Charge of Separation recoils back upon themselves, while they are guilty of Schism in Doctrine, and cause Divisions in the Church by separating from the precious Truths, the avowed Tenets of our excellent Establishment. Say, are these Friends to the Church? rather are they not its greatest Enemies? Yes, 'tis from such as these the Church is in Danger, notwithstanding their pretended Zeal for the Church.†

But there is one Expedient, which from my hearty Zeal for our Church, and warm Affection to the Clergy, I would humbly recommend to them (O that they may be influenced to put it in Practice!) It is this, to preach constantly, maintain steadily, inculcate fervently, the established Doctrines of our Church, the glorious Truths of the Reformation. Now, who would think there could be any Objection against this Method? Nay, there can be none; and I am sure it will be practised by those who really believe their Bibles, and have so much Conscience as to think solemn Promises, Oaths, and Subscriptions, are binding and obligatory upon them.

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† Of such Ministers that judicious Divine before mentioned, Dr. Edwards, thus writes in his Preacher, Part 2. Page 155. " I know " there is a great Cry among some Men of late, that the Church is in " Danger, that it is falling, that it's Ruin and Destruction are ap- " proaching. And I say so too; but not as these Men understand it : " My Meaning is, that our Church is in great Jeopardy by Reason of " the present Degeneracy in Doctrines. The orthodox Faith of the " Church of England is disrelisbed, it's legally established Articles are " vilified, our old English Divinity is rejected, and all our old Episco- " pal Divines are disregarded. But those very Men who make that " Outcry about the Church's falling, are the Authors of this Rejection " and this Disregard. THEY ARE THE MEN that renounce the Ar- " ticles and Determinations of our Church, and thereby she is apparently " endangered, and her Ruin seems not to be far off. But in the Sense that " they mean it, (if they have any Sense) it is a false Alarm, and a " groundless Fear, and the Danger which they talk of is imaginary.

O may the Lord of the Harvest increase the Number of such faithful, conscientious Labourers! for from such a Practice, what blessed Effects would follow? Ignorant Professors would be instructed in the saving Doctrines of the Gospel; the true Members of our Church would be established in *the Truth as it is in Jesus*; preserved from being misled by Error, and perverted by Delusion; a glorious Spirit of Reformation would soon overspread our Land, the Practice of Morality and good Works would abound, and our Church would then be the Glory of the whole Earth.

O happy Period! A Time how much to be desired! May the God of Truth and Power hasten it for his Mercy's Sake.

F I N I S.



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